This is the natural and inevitable condition of physical
existence in these relations. The mother cannot help loving
the child's body and wishing to preserve it and keep it near
to her as long as she lives. We see the same desire intensely
strong between husbands and wives, brothers and sisters
and deeply attached friends. It needs no justification;
it is an imperious instinct; but if we began to look for
reasons for it, there are plenty of them and all well-grounded.
All lives ought to be precious and all lives are precious to
those who love them. The body is the sole means by which
a loving intercourse can become possible or be ma'-ntained.
.Cut off the agency of the body and the intercourse cea3es.
And with thafc, of course, vanishes all the service, all the
delight whibh loving service can confer on both the giver'
and the receiver. To us the death of our beloved must seem
cruel. Seldom, indeed, is it anything but grievous at the time
and for long after. How then cai our God be a loving God ?
From the above it is clear beyond all question- that man
and his Maker stand here on a very different ground. It is
clear and certain that God does not love our bodies as we love

the bodies of our dear ones. These bodies are mere things
wanted by Him only for a short-term, to serve, we are sure,
some good purpose; but only so long as He wants them and
as they may serve His grander purposes which we do not
see. If God may be said to love aiy material thing in the
universe, it is a misuse of terms, for He ca-inot love it as a
mother loves her ba[1])^, if He cai deliberately J'art with it
a id destroy it, casting it a A ay like a fated flower or a withered
leaf.
Where then are we to look for any solution of this great
mystery of Death in its antagonism to Love ? In trying
to probe into this mystery, we have to keep continuously
before our mmds the distinction between the material and'
the spiritual. All the material is visibly and certainly
transient; nothing continues in, one stay; forms and cornbi-^